177 The economic life of this region has changed relatively
342 little over the past fifty years. Perhaps the most spectacular change has been the appearance of automobiles, but also electricity to some extent, radio, ready-made cloth, and water pipes. But in general, things are not too different from the way they were fifty years ago. One noticeable thing, however, is the predominance of corrugated iron roofing on houses.

291 As for old crafts, most of them are still practiced. Women,
286 however, no longer weave men's blouses, but only sarongs.
178 This is because men tend to wear shirts or coats of trade cloth, for the most part ready-made. Formerly, in the pre-Dutch period, the kampong folk were not allowed to wear shirts or blouses, but could only put on shoulder cloths. Every woman here can still weave and they know how to spin and did so during the Japanese time. But now they usually buy thread.
[294] There are a few sewing machines in the kampong, several of them owned by the tailor. When I told them of the rapid changes in American material culture in the past fifty years they were quite amazed, as evidently they had thought the United States had had cars and so forth for a long time. They saw the contrast between fast change there and slow change
[323 462] here. There are potters in the kampong and all of them are women. There is at least one smith too. The food is about
178 the same now as before. They responded in dead-pan fashion
262 when I told them about balanced diets. They said formerly there was no butter, except perhaps for the radja, but that now there was much butter used by the commoners and this was believed to be a change. Also there is some use of tinned foods, but evidently not much.

178 As for economic self-sufficiency of the kampong, it has
● 433 not changed much, the people ordinarily buying only what they
241 cannot produce themselves, for example salt and tobacco. Agriculture is about the same. I told them about the use of airplanes for planting and machine reaping and binding in the United States, and they were quite impressed. They were also impressed when I told them that machine agriculture is already being used in parts of Timor. Harvesting here is still done as
178 before. As for changes in house construction, the only differ-
342 ence seems to be that of the tin roofs. I later learned that the
592 houses here often contain more people than in Makassar. Frequently there are twenty inhabitants to a house, and the average is easily ten per house.

292 As for clothing, in addition to those mentioned above, it is
291 said that the fine adat shawls for women, like the padjoge, are few. However, each woman tries to keep one for feasts.

463 So far as I can see, specialization is not strict but there is a tendency for sons to follow their father's trade.

4216 They say that there are not many who have run up debts
465 with the Chinese. For the most part if it is necessary to
499 borrow some money the local people try to do it from some-
466 one in their own family (this is quite different from Java and elsewhere). There are perhaps one hundred men who work for wages. They work in offices, in stores, in schools, and some as common laborers. But most of the people do not work for wages. I asked, after Thierens told me that it was easy for them to get money if they were willing to work as coolies on roads, if this were true. Andi said that it was true only for the city. Road work on the roads in Bone is done by heerendienst which amounts to seven days' labor every three months. In Watumpone the laborers get 75 sen per day and this is not enough even for their food, so they won't work at
[435] it. They said that even in offices one might get only f. 30 per month, and one meal costs about f. 1. He was much concerned about wages and prices. I heard later from a tobacco man who was English that women work in drying sheds for 75 sen per day. They are asking for f. 1 per day.

563 As for the shops and stores, a few Buginese are shop-
443 keepers (as I remember, four), and the rest are Chinese. The
472 Kepala kampong owns a brick factory, and this is the only
433 manufacturing center in the area.

Bukaka, September 9, 1949. Third day: I went on with the
661 schedule. Concerning political life, a certain amount of discomfort was raised as a result of our discussion. Luckily only Andi and a close friend were present. Andi said that there was so much fear that it was impossible for them to discuss things openly. He said his friend was trustworthy, but that others might inform on him, and if he merely discussed Bone or Indonesia or especially the Republican politics he would lose his job. And he would probably be arrested. In other words any political discussion here regarding Indonesia means jail. The only things that might be discussed cautiously would be those concerning extra-Indonesian politics, for example, diplomatic relations, the United States, China, Russia, India, but even here one has to be careful.

208 Concerning communism, they said there is much propa-
668 ganda against it coming from Makassar, But especially strong propaganda against it comes from the Republic. They said that it is very effective because those responsible for it use the line that communism is against Mohammedanism; and this is sure to work here where Mohammedanism is the next most important thing to adat.